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Principles and Aims

**NEW
ATLANTIS
FOUNDATION**



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Principles and Aims of the New Atlantis Foundation

FOREWORD

This booklet is written in three distinct parts.

Part One is a simple statement of the principles and aims of the New Atlantis Foundation for the general reader. Part Two explains the meaning of the name New Atlantis and gives a historical account of the origin and background of the Foundation. Part Three goes more fully into the philosophical basis of the aims and principles. It does not require any previous knowledge of philosophy, but it does demand greater concentration by the reader than the first two parts.

Parts One and Two can each be read independently of the other. This leaves the choice open to the reader whether to start with Part One or to read Part Two first and then go on to Part One. These two parts together give an adequate account of the aims and work of the Foundation, but for those who would like a more critical examination of the principles of the New Atlantis, Part Three has been included, giving their philosophical basis.

A list of the New Atlantis Foundation Lectures up to 1981 is given at the end of the booklet.

УНИВЕРЗИТЕТСКА БИБЛИОТЕКА
„СВЕТОСАР МАРКОВИЋ“ - БЕОГРАД

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The aims of the Foundation are based on two fundamental principles: the unity of mankind and the infinite value of the individual. Both the whole of mankind and the individual are of absolute value. Both must be accepted as ultimate ends in themselves.

Though the interests of the community and the will of the individual often conflict, neither may be subordinated to the other. No individual purpose can be accepted as valid which would violate the wholeness of mankind, nor can any view of the unity of mankind be considered valid if it infringes the uniqueness or real freedom of will of the individual.

To assert that Mankind is One does not imply that everyone is or should be the same. It means that all mankind, past, present and future, in all their variety of different races, nations, sexes, ages and characters share a common humanity and form a single diversified whole. And to attribute infinite value to the individual implies the recognition that in every human being there lies the possibility of exercising freedom of will and of attaining to the fullest self-realisation.

These two assertions depend solely on human valuation. They are not matters of fact, nor are they articles of belief which may be either true or not true. They are declarations of faith, which can be made real only by being affirmed and acted upon, and it is only on this basis that any world order or real peace in the world can be founded.

It is not enough for these two principles to be accepted by the intellect alone; they have to be experienced as living realities. Most people, particularly in the Western world, are convinced of their own personal value and of the value of the individual human life. But it is not in practice possible for the ordinary individual to feel a real relationship with the whole of humanity. It is easy to feel a bond of unity with one's own family or with one's friends. And there exists a sense of community between those who share some common interest, those who work together for some common purpose, and between members of the same race, nation, religion or social class. These affinities within different sections of humanity could serve as stepping stones to lead the individual towards a wider feeling of oneness with all mankind. But this unfortunately does not happen. The greatest sense of unity within a group is felt when that group is in opposition to others. A nation is never so united as it is in war time. And the ties of race and religion are felt most strongly in the face of persecution or subjection. Races, nations, religions and classes do not work together for the sake of the world whole but rather compete with one another,

each trying to dominate the others and impose its own values, creed or social organisation on them.

There are historically two main causes for this attitude of competition and partisanship. The one is material, the other is concerned with the development of mankind. The material cause is that men have always had to fight one another for the means of livelihood. Food, shelter and clothing have been scarce and not freely available to all. But now, with the immense advances in science and technology of the last two centuries and the ever-increasing rate of this advance, there need be no problem in providing enough material wealth for everyone. We are restricted only by the misuse of our resources, including preparations for war and reckless waste of raw materials, and by failure to agree upon a fair distribution of the world's wealth. The problem is no longer how to produce wealth but how to co-operate to distribute it equitably and use it for the benefit of all. For if we were all in agreement about this, human intelligence would soon overcome the so-called economic and financial problems.

The other cause concerns the development of mankind over the last few thousand years from tribal and family consciousness to individual consciousness; from a state of consciousness in which a human being felt the reality of his tribe or family within him to be as intense as that of his own self to a self-consciousness in which his own individuality is predominant. The process of attaining self-consciousness involves separating oneself from and setting oneself over against others. The individual first establishes his own identity by acting differently from others, by acquiring possessions or power for himself, by holding and fighting for his own beliefs and opinions, and by other means of self-assertion. The struggle is repeated every time a child seeks to establish his own identity independently of his parents. The impulse to fight and to compete has been caused as much by this inner drive towards individuation as by physical necessity. But true individuality relies innerly upon itself and does not require any outer resistance to confirm its reality.

The attitude of competition and partisanship is thus not only physically a hindrance to the production and equitable distribution of the world's wealth; it is also preventing any advance towards world order and world peace. Although true individuality relies innerly upon itself, it cannot be realised in isolation, but only in relationship with other persons. The final and perfect attainment of individuality is that universal awareness by which each person realises himself in relation to the world whole. He will still belong to a particular

race and nation, he may practise a particular religion and be involved in many other kinds of association, but he will know that none of these ties can command his total allegiance as an individual, because his humanity transcends all such divisions and includes the wholeness of all that is human. This is potentially true of every human being, though as yet most are prevented from realising it by the strength of sectional loyalties.

We, humanity, have reached a turning-point in our evolution as critical as the first step towards individual self-consciousness. This was mythically portrayed in the story of Adam and Eve eating the fruit of the Tree of Knowledge or Prometheus stealing the fire from heaven. The natural order in which man was guided by instinct, as portrayed in the myths of Paradise and the Golden Age, has now been supplanted by the human order in which intellect claims dominance. We have lost our immediacy with nature and equally with our own inner world and we have gained the ability to think logically and control forces in the outer physical world. We are freeing ourselves from the more superstitious ideas of a transcendent God, but we have subjected ourselves to the superstitious tyranny of intellectual materialism. We have gained awareness of ourselves as individual persons, but we have lost the sense of unity with all mankind. The very process by which we have gained our individuality has increased the divisions within humanity and the intensity of partisan conflict, even to the brink of world destruction.

Our present human crisis faces us with an entirely new set of problems, different from those with which mankind has wrestled up to now. The assertion of our individuality and the production of adequate wealth are no longer real difficulties. Our chief concern must be to order the world so as to live at peace with one another and distribute freely the wealth which can now be produced in abundance. But this is only the outer aspect of a more critical problem: that of meaning and value. We have gained individuality, but what is the meaning of the individual human life? In what does its value reside? And this question forces our attention upon the more universal one of the significance of human life on earth. Has it any meaning or purpose, or is it an aimless series of accidental developments? Unless these questions are seriously and urgently considered, so that some shared vision of the human future is attained, there will be no positive will or general agreement among mankind to live and work together, and without this it is useless to expect that peace or material plenty will be achieved.

It is no longer legitimate for us to rely on God or Providence to help us, nor

is it worthy of our human dignity to hope passively that destiny or chance will see us through. There is no need of a new revelation from the divine or some inspired message from yet another prophet. The original creative work that is necessary to give an answer to questions about man's destiny has already been done by the thinkers, artists and religious teachers of all ages. Each has contributed to the whole an element of differing significance; but no one person or philosophy or religion or nation or age can give the final answer. This can be given only by the whole of mankind together in their diversity.

Nor will the true answer be given once for all time as a statement of principles to be understood by the intellect. The truth about mankind, our meaning and purpose in life, has not simply to be discovered, as if the script had already been written or could be left to mere accident to write. It has also to be created. Man should now undertake his own guidance. This involves a process of development in life and action as well as in thought and knowledge, which can be brought about only by the conscious and responsible effort of humanity, working together to create its own meaning and determine its own future. The thoughts of philosophers and the insights of religious teachers should not be treated as mere theory or a source of personal satisfaction, nor be considered relevant only to their own followers, but must be brought together and applied as life-wisdom for the purposes of mankind universally. This could not have been undertaken up to now because all the elements necessary to the wholeness of mankind were not yet present, nor did the means of communication exist to enable such a ready collaboration to take place; and individuals had not yet, with rare exceptions, reached that stage of self-consciousness from which they could see the world as a real whole and take upon themselves the responsibility for the future of the planet.

A necessary condition for this initiative is the conviction that humanity really does exist as an entity. It is right that we should believe in ourselves as individual human beings, but we are finally real only as members of the whole of humanity. And since each individual is unique, though we may share many individual characteristics in common, we must envisage a unity which can include all sections of mankind and all individual differences. The only living unity we know which admits of such diversity is the organism. The organism of the individual human being already exists in its physical, psychic and spiritual fullness. The Organic Order of Mankind needs to be consciously created by mankind. In the end all humanity must take part in this work. But to start with it is necessary for those who clearly see and understand the need for it to assume personal responsibility. The changes in habitual attitudes and

behaviour which are necessary for the achievement of organic world order are radical and profound and will necessarily happen slowly. They will have to be preceded by an equally radical change in habits and patterns of thought. It is with the nature of this change that the New Atlantis Foundation is primarily concerned.

Races, nations, sexes and individuals each have their own distinguishing characteristics and as a result of these they all have different ways of experiencing life and the world around them. These differing points of view are expressed in the doctrines of different religions, in the principles and systems of different philosophies and in different ideas of social organisation. At present these are all in conflict, those who profess them each maintaining that theirs is the right one, or at least that it is better than the others. These conflicts are based on the supposition that there is one single truth for all mankind, and that if one of the world's religions or philosophies, or one interpretation of them, is true, the others must be false. And on the same principle it is asserted that the point of view of one race, nation, sex or class is superior to those of others.

But if the world and mankind is to be realised as an organic wholeness, then the different races and nations must all be seen as functions of the one whole, and the different religions and philosophies and doctrines as expressions of their differing points of view. No single one is right to the exclusion of the others. The truth then resides not in any one religion or philosophy or point of view, but in all of them taken together in their proper relationship to one another as functions of a single whole. It must be enquired to what extent and in what respect each represents a necessary and valid function of the human whole, and what is the most genuine expression of each, without distortion or exaggeration. And it then has to be worked out how they can all be properly related to one another.

The New Atlantis is an initiative and an orientation rather than a society or a system of ideas. The work of the Foundation does not consist in the expression and propagation of a simple and partial point of view. The aim is to bring about an awareness of the need at the present stage of man's development for an inclusive attitude of mind, which does not take sides on the conflicts between different races, nations, religions, philosophies and points of view. Such an attitude is by no means the lukewarmness to them all which sometimes passes as 'tolerance' or 'comparative studies', but a constructive attempt to appreciate the real significance of each as an essential function in a conscious organic order of mankind.



The Foundation does not claim to assess the relative significance of each of the world elements. The work is one which will have to evolve over a long period with the co-operation of individuals from all of them. It requires a wholly new orientation of thought and feeling away from narrow specialisation, aggressive partiality, exclusive adherence to dogma, or the pursuit of new cults. The aim is to foster an appreciation of the need for this new attitude of mind; and also the realisation of the central significance of culture. For by culture we mean Religion, Philosophy and Science, the Arts, and all human activities which have their value in themselves rather than in their usefulness towards some further end. Culture should be concerned with the meaning of Man's life on earth and not merely with occupying leisure time.

The new, wholly new, creative task is now to review the whole of Man's past history – the wonder and glory of saints, heroes, sages and prophets; the work of scientists, philosophers, scholars and artists; and equally the wickedness and shame of tyrants, criminals and fools – so as to make these live again imaginatively in our present experience. And then to revalue them in relation to one another and to the whole development of mankind. Most important is it to realise that it is by the creative valuation of individual persons of genius, those who have been able to express thoughts and feelings of the most universal human significance, that human life with all its attainments has developed. It is through this review and revaluation of Man's past in the light of the present, and through appreciation of the works of genius, trying to see each in his significance in relation to the others, and all as expressions of the whole Man, that we may approach an answer to the questions 'Who is Man?' and thence 'What is the meaning and purpose of Man's life?'.

It is, however, only individual persons who can accomplish this review and revaluation. They may indeed profess a particular religion or philosophy, and will belong to a particular race, age and profession, but they will be those who realise that, while each of these is significant as a function of the whole, the whole mankind and the whole man is beyond any of them. Finally every individual must be enabled to share in this common human work. The task is one of critique. Criticism has in the past tended to be thought of as analytical, negative and destructive. The new critique is to be synthetic, positive and creative. It is not to decide which point of view is truer or better than another, but to focus the full light of man's critical powers on to the whole varied panorama of what has already been given; and thus by continually reassessing and revaluing every element in Man's past history and present life to create a living picture of Man and his possible future fulfilment.

The New Atlantis was the name Dimitrije Mitrinović gave to his whole cultural orientation and initiative. This name has three significant meanings or references.

It refers to the ancient continent Atlantis, in which, tradition tells us, mankind lived instinctively and had much intuitive knowledge that has been lost with the predominance of intellectual thinking. Much of this knowledge has been passed down to us in a mythological form as the wisdom of the pre-Christian world. In recent times the truth behind some of it has been rediscovered, and it may be that there is much more to be relearned. A new method of knowledge may be needed which does not supersede the critical intellectual consciousness we have gained but adds to it a more imaginative and intuitive approach.

The second reference is to the *New Atlantis* of Francis Bacon, published in 1627, in which he describes his vision of the House of Solomon as 'the noblest foundation that ever was upon the earth, dedicated to the Study of the Works and creatures of God', the aim of which was 'the Knowledge of Causes and Secret Motions of Things, and the enlarging of the bounds of human Empire to the effecting of all things possible'. This suggests that the whole realm of culture – religion, philosophy and science, the arts, education and medicine – should exercise its proper influence on the conduct of human affairs, so that the world may also be guided by those who have inherited man's rich legacy of wisdom and culture, and not only by economic advantage or by political prejudices and passions.

The third reference is to the modern Atlantic world, based as it is on our Christian inheritance and modern science, in which the possibility of creating abundance of physical wealth has been revealed. This meaning of New Atlantis implies a new critical approach to life and knowledge, not rejecting our Christian and European background but reviewing it in the light of more recent developments in Western thought.

Mitrinović was born in Hercegovina and came to England in 1914, where he lived until his death in 1953. Even as a young student he had taken a leading part in his country's struggle for independence from Austria and in the creation of a united Yugoslavia. He became in 1907 the effective editor of *Bosanska Vila*, a progressive literary review. In 1914, while studying the History of Art at Munich University, he became associated with Wassily Kandinsky. Kandinsky introduced him to a distinguished group of thinkers from several different countries who aimed at establishing a spiritual and cultural leadership. Erich Gutkind and Frederik van Eeden were two initiators of this proposal. But the

outbreak of war frustrated their plans, and Mitrinović decided to escape to England to avoid being conscripted into the Austrian army.

During the war he worked for the Serbian Legation in London and moved among cultural circles in this country. In 1920 and 1921 he wrote a long series of articles under the title 'World Affairs' in *The New Age*, a leading political and literary weekly journal of the time, edited by A. R. Orage. In these articles he maintained that real peace could never be achieved so long as the races, nations, religions and all the other separate groupings of mankind each fought in an isolated way for domination in what they considered to be their own particular interest. He saw as the only solution to this problem the conception of the world as an organic whole with every race, nation, religion or other grouping recognised as a function within this world-whole. The proper interpretation of the valid function of each would have to be agreed equally by those particularly concerned and by all the others. This process of creating an organic World Order Mitrinović saw as a long and difficult process in which all races, nations, religions, classes, societies and individuals would ultimately have to be involved. But the realisation that it is the only rational solution to the world's problems could be immediate, and would be the start of a new era.

The New Age was the most important journal at that time for radical political thought, and supported both Guild Socialism and Social Credit. Mitrinović met many of the leading contributors, and in 1926 himself became associated with a group of them known as the Chandos Group. Though he did not attend all their meetings he was the chief inspirer of their thinking. With some of them he gave the impulse for the formation of the New Europe Group, a British initiative for European federation, of which Sir Patrick Geddes was the first President. He felt, however, that before effective political action could be achieved in this country a new attitude towards social problems was necessary. He believed that this required a study of psychology and the application of its principles both to the social and political problems of the day and to the relationships between those persons who wished to bring about social change. Adler's psychology appeared to him to be the most significant on account of its primary concern with the relationships of the individual in society and the whole problem of the struggle for power.

In 1927, with the agreement of Dr. Alfred Adler, Mitrinović founded the English Branch of the International Society for Individual Psychology (The Adler Society) in London at 55 Gower Street. He and others lectured extensively on psychology and related subjects. However, some members of the

Society soon wanted to take their psychological studies to a practical conclusion by engaging in political action. It was from this that the New Britain Movement emerged in 1932. It was a proposal for national renaissance based on the recognition that the technological revolution had made material plenty possible for all, and on the need to re-order society so that the necessary co-operation for the realisation of plenty could be achieved together with the greatest possible individual freedom. The principles on which this New Order was to be based were: first, the devolution of power and responsibility to the smallest possible units of society, right down to the individual, and the federation of these units into progressively larger units, all the way up to the world whole; secondly, that power and responsibility should be given to individual persons and groups only on the basis of their function, whether economic, cultural or political; and thirdly, that the realms of economics, culture and politics should each be autonomous, so that economics should be separated from politics, and culture no longer dominated either by economics or by politics.

The practical programme of the New Britain Movement was thus a revolutionary one: radical change of the financial system based on the work of Professor Frederick Soddy; workers' control in industry through National Guilds as proposed by S. G. Hobson, and a House of Industry independent of the House of Commons; Cultural Guilds with an autonomous House of Culture in place of the House of Lords; and radical devolution and federation, national, European, Commonwealth and world-wide. Groups were started all over the country and the whole movement was supported by a weekly paper called *New Britain* and later by the *Eleventh Hour*. As the Movement developed, some members became increasingly aware that the changes being proposed in the social constitution would necessarily involve profound changes in personal relationships.

The New Britain Movement came to an end as an active political movement in 1935-36 soon after the papers ceased publication for lack of funds. The New Europe Group activities, however, continued and some of the group stayed together with Mitrinović, determined to work out between themselves the personal problems which they realised must be resolved to make possible the social state as they envisaged it. In the conflict between those who want to work directly for a change in the structure of society and those who believe that individuals must change their personal lives before any social reforms can be effective, they did not take one side against the other but saw that both are equally necessary to bringing about change. Mitrinović used the phrase 'self-change for world-change'.



He was working towards the creation of a wholly new sociological function which he conceived to be necessary for the establishment of an organic social order. Individuality has developed to such a degree that old ideas of leadership and hierarchical authority are no longer acceptable, but at the same time order can never appear spontaneously from unlimited individual freedom. The sense of community, based on the realisation of our mutual interdependence, must be as strong as the sense of individuality. Community and individuality, however, inevitably conflict, and some guidance is necessary to induce a social order in which both are fully related.

But this guidance should be guidance from within, not guidance from the top. It must be of the nature of intermediation in all the conflicts which arise in society. Those who are to succeed in performing this function must clearly not commit themselves to taking sides in any conflict. They must be able, by showing both contending parties that they appreciate their respective points of view, to help them to discover how they are reconcilable within a wider organic context. And they must be able to do this without the backing of any formal authority, and without assuming a position of superiority, but enjoying complete equality with their fellows. Mitrinović called the method of achieving this 'Third Force', implying the rejection of thinking in terms of 'either - or', and he characterised it by the phrase 'above, between and beyond the extremes and opposites'.

This new function, the notion of which is Mitrinović's particular contribution to social thought, and which he called 'Senate', would not be a distinct body separate from all others, but a large and loosely connected group of persons with members in every other function of the community. It would have no authority beyond the personal influence of its members and no power to compel anyone by force. Its function would not be leadership, as generally understood, or government, but that of relating all other functions, economic, cultural and political, to one another so that they would operate in freedom and be kept in balance as an integrated whole.

An altogether new discipline and qualifications will be necessary for the senate function, wholly different from the qualities and training which are required for governing. For this function does not in any way resemble any past or current notion of leadership. Those who are to help in founding the social state must be able to demonstrate by their relationships between themselves that the principles on which it is to be based can be realised in practice, and that they are able to include all contradictory points of view, and affirm

the positive value of each. In particular they must be able to show that it is possible to preserve the values of the past and yet allow the creation of new values, and to maintain the equality of all humanity at the same time as affirming the values and creativity of individual genius. Finally, by preserving their unity without any of them having to sacrifice anything, they must show that they are able to maintain the balance of the whole and achieve positive reconciliation in all conflicts, thus proving that the whole notion of self-sacrifice as a means of reaching human agreement is wrong and unnecessary. So they would form a group in which both the widest diversity of individuality and a real sense of equality and community would exist together; in which there could be both the continuity of a collective and the continual change which arises from the free working of individual initiative. Such a group would have no fixed formal organisation but would always be flexible.

It will, of course, be appreciated that the development of the personal qualities and relationships required for senate is a long-term objective and so too, necessarily, is the actual realisation of senate as a function in society. But the understanding of the need for it in the dangerously troubled state of the world is a matter of extreme urgency.

The New Europe Group had always laid great stress on the cultural significance of Europe and of the whole Western world. New Atlantis, with its clear Western connotation, was the name Mitrinović gave to the cultural aspect of his work. In the 1930s he had published a quarterly journal 'New Atlantis', and after the war the New Europe Group sponsored regular lectures and discussions on aspects of religion, philosophy and science, the arts and education. These meetings were held from 1946 onwards in the name of the Renaissance Club, which was the public activity of the New Atlantis.

The New Atlantis Foundation was started as a charitable trust after the death of Mitrinović in 1953. Over a period of 25 years, 1954-1980, twenty Foundation lectures have been given, covering a variety of subjects, including some of the main philosophical and religious approaches to human life. Particular attention has been given to those thinkers whose ideas and thought are considered significant but whose work has been neglected or misunderstood. All these lectures have been published and they are distributed both through booksellers and directly. A full list of these is given at the end of this booklet. Work is now proceeding on the preparation of material for a book or several books by which it is hoped to reach a wider public.

Nevertheless the main activity of the Foundation, apart from publication, is

conducted through personal conversation and small discussion groups, and one of the main purposes of the publications is to discover individual persons who will understand the general orientation and take initiative towards making the need for it more widely recognised.

The centre of the New Atlantis Foundation was at Richmond in Surrey from 1954 to 1978, where meetings were held and friends from far and wide visited. The New Atlantis Foundation has now moved from Richmond to Ditchling in Sussex, where the archives are kept and the work is continuing.

What is this inclusive attitude of mind which does not take sides in conflicts between the major world elements? And can different points of view really be related to one another as functions of an organic whole? Is this merely idealistic dreaming or woolly humanitarianism? And is the notion Third Force just another, perhaps slightly more sophisticated, way of sitting on the fence? What grounds are there, if any, for thinking that such an approach is rationally well-founded and could be effective in practice?

It is of course not possible to give a conclusive answer in a few pages to these and other equally relevant questions, but it is necessary to give some indication of the lines on which an answer could be found. Some of what follows may appear at first sight to be merely theoretical exposition, and there may not seem to be any point in going back over two or three thousand years in human thinking. It is hoped, however, to show that the development of man's thought from earliest times is indeed relevant to our present living experience, and that it has a significant bearing on the task of founding a new human order. It is necessary to show that although we live in a world full of contradictions, there is nevertheless an underlying unity in life on the basis of which man's world can be created.

From earliest times man has been concerned with pairs of opposites. In mythology the conflict between the Persian Ormuzd and Ahriman, Good and Evil, typifies this. In Vedanta philosophy the unity of the Self was disrupted into the multiplicity of selves, each of which is not-self to the others. But it was the Greeks who first emphasised these pairs of opposites. Empedocles considered Love and Strife, or attraction and repulsion, to be the two operative forces in the world. The impulse towards community is the working of Love; that towards individuality – the desire to be oneself and not to be fused with others – is Hate. This conflict, which is in effect the age-old antithesis between continuity and discreteness, was most strongly expressed in the opposing views of two Greek philosophers, Heraclitus and Parmenides.

Heraclitus expounded the primacy of motion or perpetual change; that nothing ever stays still or remains the same. Parmenides affirmed the supreme reality of Being, which he identified with thought. This identification may not seem quite obvious at first sight, but it becomes clearer if one considers the so-called Laws of Thought. These are: the law of identity, which asserts that a thing is what it is; the law of contradiction, which asserts that it cannot at the same time both have a certain attribute and not have that attribute; and the law of excluded middle, which asserts that something must either have a certain

attribute or not have it – there is no intermediate possibility. Hence this kind of logic can conveniently be described as the logic of ‘either – or’. The law of identity, which is the key, is really saying that the same word must always have the same meaning, for if it does not, then all reasoning is impossible. Plato in his dialogues showed that every word must represent a definite concept, even though the many instances in actual life of what the word stood for might differ in detail. He brought together the philosophies of Parmenides and Heracleitus, calling the world of ideas, or concepts, ‘being’ and the world of change and movement ‘becoming’.

But this philosophical reconciliation did not solve the logical contradiction. Zeno, who was a follower of Parmenides, had proved by many paradoxical devices, of which the riddle of Achilles and the Tortoise is perhaps the most famous, that according to the strict laws of thought motion is impossible. His simplest paradox is that of the arrow in flight, of which he claimed that at each successive moment it is where it is, so how could it ever get from one position to the next? It was not until the calculus of Leibniz and Newton that the problem was for practical purposes solved. But this was done only by using the idea of an interval so infinitesimally small that, like a Euclidean point, it is both something and nothing at the same time. And even the modern method of solving the paradox by the use of so-called ‘real’ numbers has not yet been – if it ever can be – established on a basis of non-contradiction.

It may seem that this is all mere intellectual speculation. It was not so to those who were working at the problem, but it would be now, if a serious attempt were not made to apply these and all philosophical ideas to practical life purposes as wisdom. Mere speculation, which goes beyond possible human experience, was shown by Immanuel Kant to be meaningless and unfounded. Truth must mean the truth for mankind. There is no other truth for mankind but that which we can all work out together. Any other truth there might be in the Universe, if it were beyond our possible comprehension, would be irrelevant to our life and therefore not true for us. It is on human experience that philosophy for the future has to be founded, and towards life wisdom that it must be directed. Therefore the New Atlantis starts from Man as the centre, and from the human organism as the key to the knowledge and understanding of life and the world. For it is in our nature to conceive the world as a universe, that is as a whole in which all its parts are mutually related, and the only pattern of a living whole that we know is the organism.

Starting from this position we find in our own experience of daily life that we

live in two contradictory worlds. The one is the world which is perceptible to our senses, the other is the world of our inner experience. The former can be thought of as being in space, the latter is only in time. But the time of our inner world is not the sort that can be measured – as it were spatially – in minutes and seconds. Our inner time-experience cannot be measured by any physical standard of measurement. It flows in a continuous stream, sometimes faster and more intensely, sometimes more slowly and leisurely. Our inner world is a continuum and is continuously in motion. The outer world is discrete, that is to say it consists of things which, though they do move and change, can be said to exist as distinct entities in a way that nothing in the flow of our inner experience does.

But even the outer world, if we look at it more closely, is in fact always in constant motion and change. When we try to get at the ‘thingness’ of things – that quality in them which is permanent and by virtue of which they are what they are – we find that it exists only in idea. The reality dissolves into motion. And so we have, with Bergson, to admit the primacy of motion, because there is not even a thing which moves; there is only motion which is at the back of things. And, as Bergson implies, we could indeed live in this world of continuous motion by instinct, were it not that we have superseded instinct by intellect. It is our intellect which turns the world into things by taking sections in the flow of our sensations, isolating elements in it and giving them names. It does this to everything in the outer world and tries to do it even with our inner world, though, as we all know, it is not so easy to crystallise our desires and emotions into words. This process of turning a chaos of sensations into things and giving them names is the learning process that every child has to go through. For without concepts, which are the ‘things’ of thought and are represented by words, we cannot think.

Reality is always changing. We can never, as Heraclitus pointed out, step into the same stream twice. Furthermore different people faced with the same situation or event will take different cross-sections from the flux or chaos of experience, and will thus see the same phenomena from different angles and give different names to the same thing. And because our names and words must by definition mean the same every time they are used, even though the phenomena to which they refer change or differ from one another in detail, they can never fully represent reality. Hans Vaihinger in his *Philosophy of As If* showed that mathematics and the physical sciences, which to many people appear to be the most down-to-earth reality since all our technology depends on them, are almost wholly based on fictions. And because no cross-section that

we take can represent the whole of the reality which our names and words are trying to describe, every verbal description necessarily involves contradiction and every fiction we use is self-contradictory. Hegel formalised this inevitability of contradiction in the assertion that every thesis or statement produces its own antithesis or contradiction. Rudolf Eucken traced the history of the most persistent contradictions in human thought and showed the futility of trying to reconcile them intellectually. They could, he affirmed, be resolved only by living them through.

We thus live in two contradictory worlds, the world of continuous motion and the world of relatively fixed things. They are both real to us, and our life is a constant reconciliation of these two worlds. We ourselves have to exercise a continual Third Force between the opposites of reality in order to live.

To these three factors in our experience, the first two being mutually contradictory and the third being the reconciliation of these two, our own human constitution, both psychologically and physically, has three corresponding aspects. Physically there are in the operation of the human body three predominant systems: the metabolic, which is the whole system by which nourishment is taken into the body and substantially transformed and waste matter excreted; the nervous system, which receives sensations from the outer world; and the respiratory and circulatory system, which breathes in air, extracts oxygen and sends nourishment to the whole body through the blood circulation. The centre, or as it were the headquarters, of the metabolic system is in the belly; the centre of the nervous system is in the brain; and the centre of the respiratory and circulatory system is in the heart. But all three systems permeate the whole body and everywhere interweave one another.

They can be likened to the three main aspects of our social life, namely economics, culture and politics respectively, since economics is concerned with our physical well-being, culture with our consciousness, which is supported by the brain, and politics with the relationship between the two. And in the realm of economics they can similarly be compared with its three main aspects, namely production, with the factory in the belly, into which the raw materials are delivered and processed and from which waste is disposed of; distribution of the processed nourishment through the blood stream; and consumption, since it is the nervous system which is the ultimate consumer of what has been produced and distributed. The ultimate consumption is in consciousness.

The human psyche, which depends on the physical body, can also be regarded as an organic whole. In the broadest sense it can be said to consist of

the three functions of willing, thinking and feeling. We acknowledge them as distinct by giving them separate names, but in their operation they are inextricably connected with one another and we cannot in practice always distinguish them. Between them they cover all the activities of the human psyche. Each of the three operates by its own principles – one might say by a logic of its own.

There is a clear correspondence between the three psychic functions of man and the three physical functions. The metabolic system is what ultimately gives power to my body just as my willing gives the power to my decisions. Both the metabolic system, when it is functioning properly, and willing are wholly unconscious. I am conscious of the mental decision to lift my arm, but not of the actual willing process by which I do it. Between the nervous system, centred in the head, and thinking, the correspondence is obvious. Finally my emotions, which are often felt as desire, are the reflections of my unconscious willing in my consciousness, and are thus in a sense the relating together of my willing and my thinking. In the same way the respiratory and circulatory system relates the metabolic and nervous systems by distributing the energy produced in the metabolic system throughout the body, and in particular to the nervous system and brain.

In the Book of Genesis it is written that God created man in his own image. It serves no good purpose to argue that it was really man who made God in his image, because both can be equally true. The image obviously does not mean physical shape, although in the days when men made gods in their own image it was so, but must be understood in a profounder sense. It appears that it should be understood in terms of the system of relationships between the three major functions. The nature of the God of Christianity is precisely described in the Athanasian Creed, and it is directly demonstrable from our experience that this also describes the nature of Man. It is easiest to make the comparison with man's psychic organism, but from the analogy which has been shown between the two it is clear that it could equally well be made with the physical organism.

My willing, thinking and feeling together make up the whole of my subjectivity. They are 'I'. There is in my experience no other 'I' which transcends the unity of these three. As Immanuel Kant showed, we have no possible grounds for maintaining that we know of the existence of any transcendent ego which exists objectively in its own right apart from my subjectivity, for the ego – or 'I' – is my subjectivity, and thus neither I nor anyone else can experience it

as object. The whole of my subjectivity is in my willing, my thinking or my feeling, or in all three together. How then am I related to these three? I am neither a transcendent being apart from them, nor am I simply the sum of them, for I refer to each one of them as 'mine'. I even have a sense of identifying myself at different times more closely with one than with the others and taking sides in the conflicts between them. Yet there is no 'I' which is not willing, thinking or feeling. So I have to say that my willing is I, my thinking is I and my feeling is I, but my willing is not my thinking, my thinking is not my feeling, and my feeling is not my willing. Yet I am one individual and not three separate persons.

This is exactly the relationship which is portrayed by a diagram in churches and described in the Athanasian Creed between the three Persons of the Trinity; namely, the Father is God, the Son is God and the Holy Spirit is God. The Father is not the Son, the Son is not the Holy Spirit and the Holy Spirit is not the Father. Yet there are not three Gods but one God. Neither must the Persons be confounded by failing to distinguish between them, nor must the Substance be divided by supposing that any of the three is independent of the other two. And there is a further relationship described in the Athanasian Creed. It is that the Father begets the Son and the Holy Spirit proceeds from the Father and the Son. In what sense could the relationship between willing and thinking be compared to that between God the Father and God the Son? Traditionally the supreme qualities of the Godhead are omnipotence, omniscience and omnipresence. Omnipotence clearly refers to willing and omniscience to thinking. And though these three qualities refer to the whole Godhead, nevertheless omnipotence is more evidently the quality which describes God the Father and omniscience God the Son (Logos), as omnipresence describes the Holy Spirit. Though there is no question of one Person of the Trinity preceding the others in time, since all are eternal, nevertheless God the Father has a certain precedence as the begetter of the Son. Equally 'will' – the power of existence, of being and continuing to be who or what one is – precedes consciousness and thinking, and could be said to beget it. The sense in which feeling proceeds from willing and thinking, as the Holy Spirit proceeds from the Father and the Son, has already been shown.

This pattern of triunity is represented not only in the Christian Trinity, but has pervaded human thinking from earliest times in many different forms. It is the essential morphology of the human organism and can also be shown to be the pattern of all organism from the single cell upwards. Since it recognises contradiction as dynamic and productive, it is compatible with change and

organic development in a way in which the formal logic of 'either – or' is not. That formal logic applies to words, so long as the same word always means the same, and also applies to mathematics, space and the inorganic material world, but it is unable to deal with a world of change, since change involves contradiction. It involves something becoming what it was not. It is therefore unable to deal with the world of organic life.

It is clear from all this that the attitude of mind which asserts that there is one fixed truth which has to be discovered, that a proposition must be either true and right or untrue and wrong, and that two opposite ideas cannot both be true at the same time, is not only destructive in the sense of causing conflict in the world. It is also not true to life in a world of continual change. The persistence of the tradition of triunity both in religious and philosophical thought has marked the awareness that the logic of duality, though it is both valid and necessary in word-thinking and in mathematics, and also in dealing with the material world in space, cannot help in our thinking about organic life; nor in our thinking about our life experience insofar as it concerns relationships between people. But since it has appeared only mythologically in religions or abstractly in philosophies, it has not been taken seriously as applying to the real world.

Mitrinović saw that there was need of a scientific, modern and critical statement of both the simultaneity and the sequence of the Trinity. This he proposed in the form of Three Revelations to mankind which happened in succession and are historically verifiable as facts of human evolution, but which remain simultaneously valid. The word revelation should not be taken as having any supernatural connotation. Every scientific discovery is in a sense a revelation to the person who makes it. There have been many revelations in the course of man's development, but these can be summarised into three world revelations.

The first revelation is the pre-Christian revelation of ancient tradition. It is found in Vedanta, Buddhism, Astrology, Kabbala and altogether in the wisdom and scriptures of the ancient world. It is the revelation of God in the world; the revelation to Man of how the world and he himself originated, and of the development and operation of organic life both in macrocosm and in microcosm. It was revealed through the clairvoyant consciousness of teachers and leaders of mankind, and was expressed in symbolic and mythological language. Rudolf Steiner is the outstanding exponent of this ancient tradition for modern times, bringing together the whole of pre-Christian wisdom so as to be com-

patible with the central significance of Christianity and with modern scientific thinking.

The second revelation is the Christian revelation. It is the revelation of God in Man; of the central planetary event of the Universal having become Single in the Person of Jesus Christ, and of the possibility for all individuals in their own relativity to attain to Christ-consciousness. It is revealed in the doctrines of the Holy Trinity and the Divinity of Christ. Vladimir Solovyov considered these doctrines to be truths attainable not only by faith but also by contemplation. He developed the notion of Sophia as the future incarnation of the Holy Spirit into Universal Humanity.

The third revelation can be said to have originated with the critical philosophy of Immanuel Kant, which cut away the ground from philosophical speculation and religious superstition and founded man's thinking on the basis of his actual experience. It includes much of philosophy and science since then and the researches of psychology, insofar as it is concerned with man's consciousness and not only his behaviour. But the outstanding prophet of this revelation was Erich Gutkind, who pointed the way to the future development of mankind in his book *Sidereal Birth*. In this he maintains that there will be no more great geniuses to guide mankind, but that the responsibility for the human future will rest upon those individuals who attain a new level of human consciousness transcending the limits of the individual self. The works of three philosophers, Friedrich Nietzsche, Otto Weininger and Max Stirner, who declared the sovereignty of individual persons and the power of mankind to determine autonomously their own future, can be considered as commentaries on this revelation.

The basis for these three revelations is three systems of philosophy, the Vedanta, Plato and Hegel. In the Vedanta Man first reached knowledge of the absolute reality of awareness itself. Plato first attained to the principle of reason, by inventing the concept, on which all reason is based. He can properly be considered as the philosopher of Christianity insofar as Jesus Christ represents the archetype or the Idea of Man, and all individuality is founded on the principle of identity, which is the basis of the concept. Hegel discovered the dialectics of reason in his logic of thesis, antithesis and synthesis.

Each of these three, Vedanta, Christianity and Hegel, has an integral triune. That of the Vedanta is Sat-Chit-Ananda (Being-Consciousness-Bliss). This can be related to the three states of consciousness, sleeping, waking and dreaming. But it is not a dialectic in time. It is not concerned with history. Hegel's is a

dialectic in time. His thesis, antithesis and synthesis are in succession. It is concerned with history, but not with the three states of consciousness or the threefold nature of man. Christian doctrine deals with the threefold nature of Man and of God, and is concerned with history.

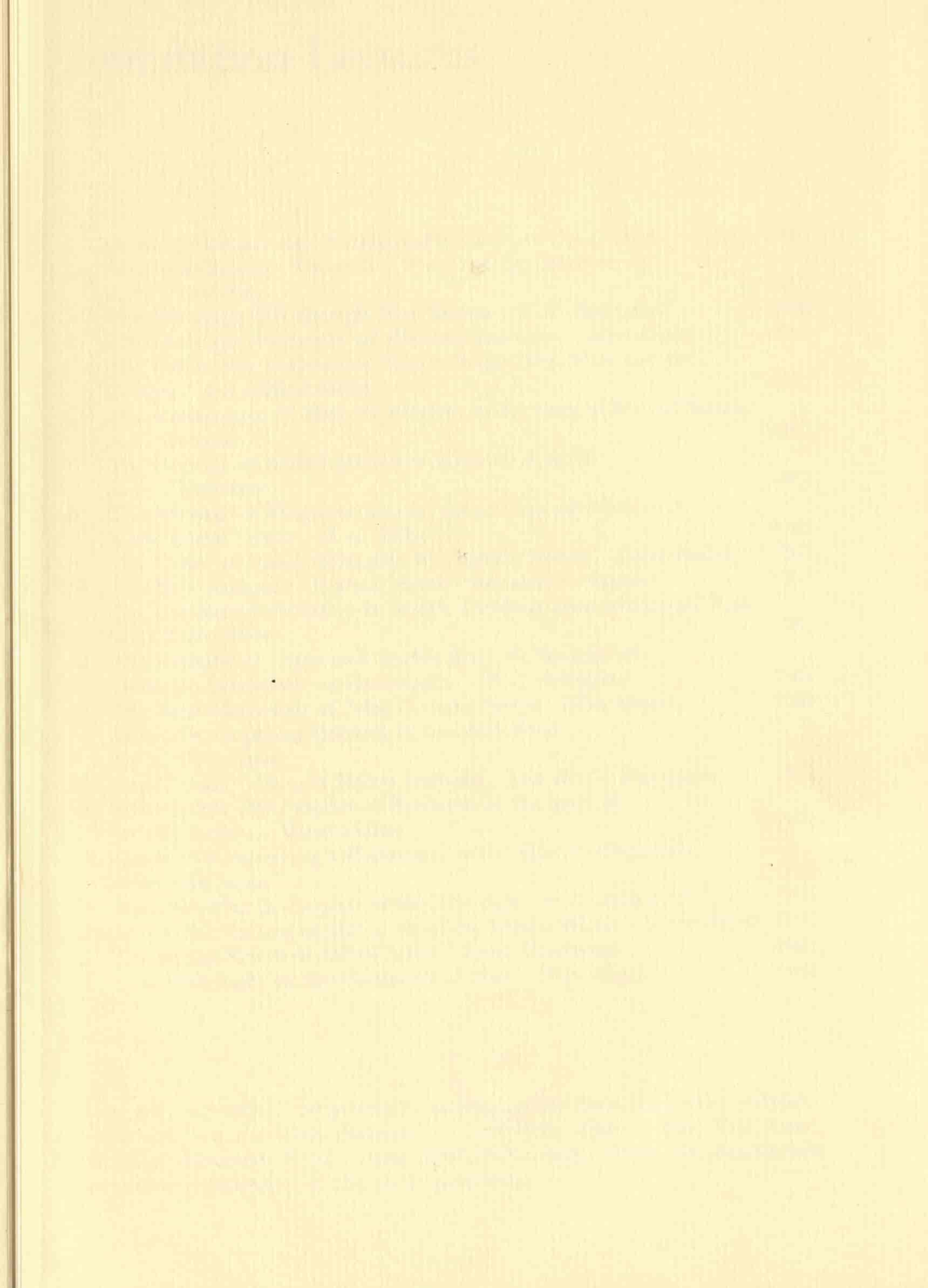
Mitrinović's notion of the Three Revelations followed from his realisation of the organic connection between the triune revelation of the Vedanta simultaneously in space, that of Hegel successively in time and that of Christian doctrine in both space and time. To those who see this connection the three revelations can be shown as relatable and as simultaneously valid, though they happened in succession. And they can be seen as a means of containing conflicting points of view within a single whole. They represent three different but equally necessary approaches to reality. Their significance for the ordering of mankind is that they represent three major world views, each of which is held today by a very large proportion of the world's population.

Their comprehensiveness can be illustrated imaginatively by the symbolism of the circle, which consists of circumference, centre and radius. The circumference, representing the whole, typifies the first revelation, the view of which is total and a-centric, looking at life and the world more from a cosmic view than from that of the individual. The centre is the essential Christian view, looking from the central event in human development of the incarnation of God in a single Man, and so emphasising the significance of the individual person. The third revelation can be thought of in terms of the radius. There is in a circle an indefinitely large number of radii relating the centre and the circumference, which may respectively be regarded as the ideals of the individual and the world whole. On each of these radii is an indefinitely large number of points, which can be taken to represent individual persons. Each of these is the potential centre of a circle which may expand towards the universality of the whole, though only from one centre can the whole universality of the circumference be reached. This is clearly representative of the third revelation, of which the essence is not just the individual, but the inter-relationship between many individuals. This revelation does not supersede the other two, for without the centre and the circumference there would be no circle.

Everyone throughout the world tends to view life more from one of these three points of view, the collective, the individual, or the inter-relatedness of individuals. They regard the point of view to which they incline as the right one. But it is also possible, while being more sympathetic to one view rather than the others, to recognise the validity of the other two. And there is yet a

fourth approach, which is to accept the equi-validity of all three revelations simultaneously. This implies the ability and willingness to think and explain life and the world equally well in terms of any of these three. It is not possible to reconcile the contradictions between them in any form of words, and thus at any moment it is necessary to think in terms of one rather than the other two. But one who understands the fourth approach can think in terms of any of the three and can move easily between them.

Anyone who appreciates the co-relativity of the three revelations is better able to relate to one another the many different and often contradictory points of view which exist in the world. Without the kind of thinking that can do this, it is not possible for the world or mankind to be ordered as a whole. It is not suggested that this is the only true approach to the problem, but it is more likely that one who can accept all three revelations and see them in relation to one another will be able to see the element of truth in different and conflicting points of view. From such a standpoint it may be possible to view comprehensively the whole development and present state of the world, and to approach creatively the question of the significance and destiny of mankind.



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